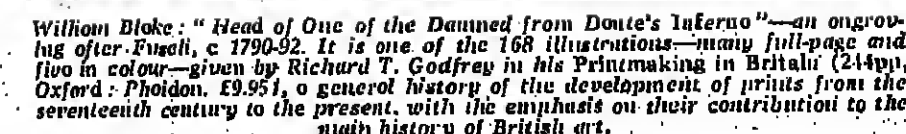


Hymns and the Victorians



100

From zenith to zenith

By Stephen Koss

JULIAN GRIGG:
Lloyd George: the People's Cham-
pion
400pp. Eyre Methuen. £10.50.

In *The Young Lloyd George*, published in 1973, John Grigg concluded his narrative "at the zenith" of his subject's career as a back-bencher. The present instalment, the second in a projected quartet, "carries the story on" in 1911 when Lloyd George "stood at the zenith of his pre-war career". Bearing in mind that the subject is now at the zenith, this may imply a degree of hyperbole, even redundancy. But the author, a fastidious literary craftsman, makes good his claims. Lloyd George was one politician who indeed proceeded from zenith to zenith, until eventually these proved more anticipated than real.

Like his precursor, this volume boasts a perspective that affords a structural unity, enabling it to stand on its own as well as to fit into a larger design. One can now see more clearly the logic in halting—and resuming—in 1902, when Lloyd George entered a wider arena where he encountered a new set of issues and opportunities. Likewise, one can appreciate the reasons, which in first impression might appear artificial, for breaking continuity at 1911, the "annus mirabilis" in which Lloyd George "accomplished more than in any previous year of his life". So long as Mr Grigg fulfils his promise to complete his series, there may be grounds for quibbling, but none for complaint.

Taken on its own terms, as it certainly deserves to be, the book succeeds admirably. Its proportions are exactly right, and it is written with a dynamism worthy of its subject. Less a sequel to its predecessor than a prologue to its successor, this portrait of "The People's Champion" displays all the congruent talents of Lloyd George and his latest biographer to supreme advantage. However often, piously, and conveniently Lloyd George continued to evoke his Welsh background, he was truly in his element at Westminster, where he deployed his oratorical and administrative powers and came increasingly to achieve dominance. And Mr Grigg, too, is at his best (and, one may discern, more at his ease) in grappling with the social questions and political complexities of the Edwardian period.

It is as much a tribute to his realism as to his modesty that Mr Grigg disclaims at the outset any intention to write "definitively" about so controversial a personality and career. As Kenneth O. Morgan, himself a distinguished contributor to the Lloyd George bibliography, has reckoned, no other British statesman has inspired so vast a literature. Abundance, however, neither ensures quality nor substitutes for it. Despite several relatively recent monographs, Lloyd George has, hitherto, eluded his biographers, much as he mystified his contemporaries.

Wisely and generously, Mr Grigg has declined to engage in historiographical bickering. Yet his singular success helps to explain why so many others have failed. Neither a panegyrist nor a polemicist, he is able to encompass Lloyd George in all his dimensions and permutations. Defects of strategy, or vision, while not ignored, are not

allowed to detract from the essential aspirations and achievements. Political struggles are rooted in the context of the age, with credit and blame fairly apportioned. Lloyd George's private life, including his extra-marital wanderings, is treated with candour, but also with considerable sophistication. "Lloyd George was too busy with politics to allow the domestic passion of his life to be as busy warring as he is generally supposed to have been", Mr Grigg concludes, and his chronicle of Lloyd George's exhausting efforts as a social reformer would lend support to this view.

But the author has brought in his task more than balanced judgment and literary flair. He demonstrates a mastery of the published sources which have been appearing at an accelerating pace, and, in that respect, the history he presents is first and second volumes was most fortunate. Most importantly, he has consulted a wide range of manuscript materials. Previous biographers tended to rely heavily, if not exclusively, on the archive which had been amassed by Frances Stevenson, Lloyd George's longtime private secretary, mistress, and ultimately his second wife. Those papers were eventually acquired by Lord Caversham, who mined them for his own historical writings and who commissioned Frank Owen's unsatisfactory biography.

There exist two further collections of private documents, one of which has recently been deposited at the National Library of Wales by Lloyd George's grandson. Mr Grigg has put it to splendid use. The other is retained by Lloyd George's nephew, who has reserved them for his own project. Without rancour, Mr Grigg acknowledges this "painful deprivation", which we share with him.

Had he obtained access to this third collection, Mr Grigg might have wished to amend details, but it is unlikely, given the quantity of evidence at his disposal, that he would have been compelled to revise his interpretation. Official records, which are not restricted, might also have yielded further information, especially for Lloyd George's tenure at the Exchequer. Although the Public Record Office is described as a "source of objective information", its contents have not been fully exploited.

Although the author does not presume that he can write "definitively", even in the span of four volumes, there is the simple compensation that he has written definitively, with insight and originality. Many of his arguments are gently provocative, and if his assessments of particular individuals or episodes will not command universal acceptance, the effort and nuance of his argumentation is inconceivable that any book about Lloyd George will ever satisfy everyone; and any book that makes the attempt would doubtless be a very dull affair.

Having earlier put the case that Lloyd George's "pro-Bourgeois" activities have been much misconstrued, Mr Grigg follows suit by asserting that Lloyd George suppressed his initial admiration for Balfour's 1902 Education Act in order to play "the role of spokesman for outraged Nonconformity and thereby gain tactical advantages. Depicted as 'a genuine, but moderate and qualified, secularist', he gave the Nonconformist

campaign 'his whole mind, but only half his heart'. Perhaps exaggerating the depth of Asquith's devotion to the same cause, Mr Grigg sees Lloyd George's response as 'a good politics'. On the one hand, a means to consolidate support among 'his own people'; on the other, a means to effect a reconciliation with the Liberal Imperialists, from whom he stood estranged.

A convinced, though not a hinged, Free Trader, Lloyd George subsequently contributed more heat than light to the campaign against Chamberlain's tariff proposals. In the same breath, he derided the "Corn tax and fiscalism", but again his primary concern was his place in the Liberal Party hierarchy. It was Mr Grigg's contention, always implicit, that Lloyd George and Asquith were rivals from virtually the dawn of the new century. Lloyd George's role was not much less subsidiary to Asquith's in the Reform than Asquith's was to Lloyd George's in the Education. It was "nearly a half-century" that Lloyd George, although lacking ministerial experience, would be accommodated in the next Liberal Cabinet, which could not be long deferred. "Even Asquith would probably have been dabble... His usual, his danger, Lloyd Campbell-Bannerman might appear that Lloyd George over his head... That seems an untenable proposition.

It was the presidency of the Board of Trade which, in the event, he was offered and gratefully accepted. With greater heart, he pledged his renewed determination to secure Welsh disestablishment, and privately regarded Gladstone's Home Rule legacy as "a catastrophic error" which he wished to exorcise himself (and, by extension, his party) in 1910. Similarly, his reputation as an "economist", eager to reduce expenditure on ornaments to promote better relations with Germany, was unjustified, although he encouraged those like C. P. Scott to persist in their delusions.

Mr Grigg investigates these and other discrepancies between Lloyd George's platform rhetoric and his private sentiments not in order to condemn or to excuse, but to comprehend him. Often, as in the election dispute, "he was... led into statements which did not reflect his true opinion". He was never more a creature of impulse than when he went duka-biding during the budget crisis. Supposedly more typical, and arguably more creditable, was his defence of Free Trade, which "was pragmatic rather than ideological. Pragmatism, however, should not be regarded as the equivalent of opportunism or cynicism". Mr Grigg knowingly cautions, but as itself a valid principle of political conduct.

In parliamentary manoeuvres, Lloyd George "was a good patriot, but not a good party man"; in foreign affairs, "a reluctant realist", which may be taken as the next best thing to being an ardent one. "When he is accused of lack of principle, what is often meant is that he recoiled from dogma, and was flexible in his approach to an objective". In that sense there is plenty of truth in the accusation, but it is not more a matter for praise than blame. "The logic will appeal more to some than to others."

What we are left to ask, were those objectives to which dogma was sacrificed, and which were, usually, rubricised, and variably self-serving? The first, beyond any doubt, was a genuine social welfare that culminated in the momentous act of progress: the national health insurance scheme. Though not exactly a man of the people, he was truly on the side of the people; though he had never experienced the worst poverty, he had the imagination to sympathize with the really poor. On the mechanical aspects of this legislation, Mr Grigg is guided by the scholarship of Bentley B. Gilbert, who, incidentally, is writing another multi-volume life of Lloyd George.

Secondly, Lloyd George emerges from these pages as a most highly qualified democratic states-



Lloyd George by Low (1927), reproduced in Robert Rhodes James *The British Revolution: British Politics, 1830-1930*, which was first published in two volumes in 1976-77 (Hamish Hamilton) but is now reissued in one by Methuen as a University Paperback (£6.99p, £7.50).

man, who dreaded the prospect of class conflict and therefore perceived the need to widen the appeal and enhance the relevance of traditional Liberalism. "Unless we can prove, as I think we can, that there is no necessity for a separate party to press forward the legitimate claims of Labour", he warned a meeting of the National Reform Union in 1904. "You will find that... the Liberal Party will be practically wiped out and that, in its place, you will get a more extreme and revolutionary party...". Seven years later he wrote to Asquith's fourteen-year-old daughter in terms which he could expect her parents to ponder:

"We ought to thank God that Labour had no driving leader (during the railwaymen's strike) who would have been a more effective spokesman than the Liberalism of the middle class...". In the last analysis, these personal relationships with colleagues, whether his superiors or subordinates, matter almost as little to the biography as they did to the man. His abiding devotion, as he himself frankly admitted to his wife during their courtship, was to his "Juggernaut", beneath which he would "thrust even love itself". Taking him at his word, John Grigg has vividly charted the route of this remarkable vehicle as it blazed its way from zenith to zenith, fuelled by ambition and piloted by pragmatism.

In the powder keg

By Kenneth O. Morgan

K. J. O. ADAMS:
Arms and the Wizard
Lloyd George and the Ministry of Munitions 1915-1916
252pp. Cassell. £8.50.

"The Ministry of Munitions is going to be no success", wrote Dr Christopher Addison in his diary when he joined Lloyd George in launching this new department after the political crisis of May 1915. Even so, the self-satisfying Addison, this was a classic of understatement. In fact, over the next twelve months, until Lloyd George moved on to the War Office, the new ministry was to have revolutionary implications for British public life. It transformed the economy from the modified "laissez-faire" business as usual style, which had governed policy for the first nine months of the war, into a new colossus of state control over production and supply, in a manner without precedent in British history. The Ministry of Munitions was also a powerful agent for social change, giving the trade union movement a new stature in the problems of labour supply, bringing women workers into factories with dramatic effects

for the advancement of their sex, using government arsenals as laboratories for social welfare. Men like Ridge, Leighton, Rowntree, G. M. Booth and Sir Frederick Black were brought in from outside to promote far-reaching and constructive social transformation. Politically, Lloyd George's period at Munitions, from May 1915 to July 1916, was a crucial time for himself and for the Liberal Party. It revealed that a fatal gulf between free-wheeling, amoral collectivism such as Lloyd George and Addison, and the more traditional strains of orthodox Liberalism. The early phase of the Ministry of Munitions foreshadowed the Liberal schism of December 1916, and a broader moral collapse from which the Liberal Party has still far from recovered. Truly, Lloyd George's "war" was a classic of understatement. It was a history into new directions.

A fresh study of Lloyd George's period at Munitions is, then, of the first interest and importance. This book by R. J. O. Adams, a young Texan scholar, is the more welcome. It is based largely on the MUN's class of 1916, the Ministry of Munitions records. They were originally assembled for the writing of the post-war official history of the Ministry of Munitions, a hymn of praise to the new era of the war years even if it fell short of the peace-time reality. The extension of the peace-time reality to the war years is particularly valuable for its lucid descrip-

The two-party tyranny

By David Marquand

JOHN CAMPBELL:
Lloyd George
His Goat in the Wilderness
300pp. Jonathan Cape. £10.

John Campbell's mordant and thought-provoking study of Lloyd George's attempts to break the stranglehold of the party system through which Britain has been governed since the mid-1920s can be read with equal profit at three different levels. It paints a vivid and sympathetic picture of the greatest British politician of the century at a stage in his career which has often been viewed with some sympathy. Above all, it gives new light on the politics of the 1920s, and in particular on the internal politics of the Liberal Party, thereby illuminating the continuing dilemma of the Liberal Party in our own day. Above all, it gives new light on the politics of the 1920s, and in particular on the internal politics of the Liberal Party, thereby illuminating the continuing dilemma of the Liberal Party in our own day.

Mr Campbell opens with an excellent short character sketch of Lloyd George, emphasizing his "ruthless disregard" for long-winded official procedures and his disdain for party. He follows this with a somewhat less satisfactory account of the post-war coalition, and ends with an account of the formation of the National Government in August 1931. He concentrates, however, on Lloyd George's restless search for an effective political role between the fall of the Coalition in 1922 and his short-lived honeymoon with the second Labour Government in the early summer of 1931—paying social attention to the struggle between Lloyd George and the Asquithians for control of the Liberal Party after the 1923 election and to the thinking and planning that sent the Liberals into the 1929 election with the most sensible programme put forward by any British political party during the wars. He draws a harsh moral. As he puts it in a sentence concluding paragraph: "The false dichotomy that doled effective influence to the ablest members of the body politic of the country is still paralysed by the same two-party tyranny that beguiled Lloyd George." Harsh or not, however, it is hard to see how anyone without a vested interest in the survival of the two-party

tyranny can fail to come to a similar conclusion.

For what Mr Campbell shows above all is that the forces which defeated Lloyd George and gave the victory to the party system which he was trying to smash were the forces of a deep-seated, all-pervading resistance to change, which could be found at virtually every point in the political spectrum. This was most obviously true of course of the forces which produced the Carlton Club revolt in 1922—the forces for which Baldwin's notorious warning, that "a dynamic force is a very terrible thing", was a welcome, as well as an appropriate, rallying cry. But conservatism with a small 'c' was not confined to Conservatives with a big 'C'. Despite its theoretical commitment to a new social order, the Labour Party was equally conservative—and not only for the familiar reason that its parliamentary leaders were extremely conservative people, but more important was the fact that the interests which the Labour Party had come into existence to further were rooted economically, psychologically and ideologically in the past. Then, as now, Conservative speakers hurried up for a peroration would dilute on Labour's leanings towards Bolshevism. Then, as now, the real charge against the Labour Party was not that it was planning to overturn the status quo, but that it was wretchedly slow to do so.

It was this slowness to do so which made itself the political instrument of a working class whose attitudes and aspirations had been shaped in the nineteenth century, and whose bread and butter depended on the survival of the industrial pattern of the nineteenth century. It was this slowness to do so which made itself the political instrument of a working class whose attitudes and aspirations had been shaped in the nineteenth century, and whose bread and butter depended on the survival of the industrial pattern of the nineteenth century.

Henry Mr Campbell's "false dichotomy". The Conservative and Labour parties were locked in battle, or at any rate talked as though they were locked in battle, over the question of who should have control of an economic machine which was already obsolescent and uncompetitive. Though both paid lip-service to the need for change, neither gave serious thought to the question of what might be done to overhaul the machine, so that it would become competitive in the new conditions of the 1920s and 1930s. Britain in the 1920s needed a radical programme of economic modernization, designed to shift resources out of the old staple industries, in which the comparative advantage had passed to others, and into new technologies where she might have led the field if only she had tried. What she got was a long and debilitating war, in which the old machine was replaced by a new one, but the old machine was replaced by a new one, but the old machine was replaced by a new one.

With a theological rigidity which made it even more difficult than it would have been in any case to call a halt to the class war which was one of the chief causes of her decline.

Would Lloyd George have done any better? This is clearly a crucial question, and Mr Campbell can fairly be accused of approaching it in too one-sided a fashion. Understandably enough, he has been captivated by Lloyd George's sparkling wit and bubbling intellectual exuberance; he assumes too readily that because Lloyd George, the Opposition leader, could pour withering scorn on the Labour and Conservative dulleards on the Treasury bench, a Lloyd George government would have been able to solve the problems which baffled the two big parties. He forgets that even Lloyd George, in spite of his remarkable ability to see through the cant of Whitehall and the Bank of England, was the prisoner of his own, notably on the crucially important fiscal question. Lloyd George, he assures us, really did believe in the balance of the House of Commons. But as David Steel has discovered in our own day, there is not much point in holding the balance if you too yourself so firmly to the party line that you become virtually indistinguishable from it. Lloyd George was well aware of that danger, and bent over backwards to avoid it—travelling with Churchill in February 1929, about a new, anti-socialist, anti-British, anti-free trade and electoral reform and in the early months of the 1929 Government, egging on the Conservative diehards to revolt against Baldwin's policy of support for the Irwin Declaration on dominion status. But as David Steel has discovered in our own day, there is not much point in holding the balance if you too yourself so firmly to the party line that you become virtually indistinguishable from it.

At a rather different level, Mr Campbell also fails to appreciate just how serious a handicap Lloyd George's reputation would have been if he had managed to clamber back to office in these years. He realizes, of course, that all three parties were full of devoted enemies of Lloyd George. One of the main themes in the "obsession" shared by Baldwin and Macdonald, with making sure that Lloyd George never did clamber back to office. Another is the rancorous hostility with which the Asquithians pursued him, even after he had succeeded Asquith as Liberal leader. But although Mr Campbell realizes all this, he is inclined to dismiss it as a symptom of the jealousy which small men feel for great ones, or as a reflection of the unease which Lloyd George's contempt for party shibboleths was bound to inspire in the solid party wheelhorses who make up the vast majority of any House of Commons. It was both of these, of course, but it was something else as well. The fact is that decent people in all parties had been shocked by Lloyd George's conduct as Prime Minister—not just because he was a Welshman, an "outsider", and dishevelled, but because he had succeeded Asquith, who had been regarded as a party shibboleth, in a way which was not only unorthodox, but also unorthodox.

The impression was probably false. Norman McCord stresses the hostility of ratepayers in the north-east to increased social expenditure prior to 1914. Rather, improvement depended upon the efforts of small and devoted groups of social reformers and the growing municipal resources provided by increasing national wealth. Anna Crowther examines the last years of the workhouse up to 1929, illustrating the improvement of conditions which occurred. Pat Ryan discusses the phenomenon of "Bolshevism" and the struggle of local authorities to provide a more generous system of relief within the limitations imposed by central Government. The debate between non-contributory and insurance-based pensions prior to 1908 that Treasury opposition to non-contributory schemes decisively influenced the acceptance of the insurance principle. In the future, Mr Hay and John Brown consider the value of the concept of "social control" as an influence on social policy. Hay is concerned with employers' attitudes to policy and Brown with the process of "modernization" in its administration. J. H. Treble illustrates the difficulties faced by the local authority in dealing with unemployment in late Victorian and Edwardian Glasgow. Finally, John Macdonald presents a fascinating account of the introduction of family allowances, showing how a measure which received widespread support between the wars as a means of combating child poverty,

they had been taken prisoner by the Labour Party. But there is no doubt that they added to the already deep-seated Labour suspicion of Lloyd George. Yet when all the qualifications have been made, Mr Campbell is surely right in thinking that what stands out is not Lloyd George's weakness but his strengths—not his alleged untrustworthiness or his uncharacteristic attachment to nineteenth-century dogma on social issues, but his energy, imagination and thirst for action. For Lloyd George really did try to answer the questions that mattered. He saw, more clearly than any other public leader, that Britain could survive in a changing world only if she changed herself; he also saw that the "false dichotomy" gave no guidance to the sort of changes that were needed. And this, of course, was his undoing. For his answers cut across the "false dichotomy". They were neither "capitalist" nor "socialist"; they were designed to use the power of the state to make capitalism work properly. As such, they were modern. They looked irrelevant, opportunist, and, in any way, out of date. So, by a terrible paradox, the most creative and adventurous politician of the day appeared to most of his contemporaries as a querulous and self-seeking opportunist, and in any way, out of date. So, by a terrible paradox, the most creative and adventurous politician of the day appeared to most of his contemporaries as a querulous and self-seeking opportunist, and in any way, out of date.

By a curious irony, moreover, the impression of untrustworthiness which dogged Lloyd George in these years was magnified by the fact that the Liberal Party, by the time he became its leader, was clearly the third party in the state. For distance from power is in some ways even more corrupting than power itself. The Liberals could not possibly form a government, and Lloyd George knew that. Their best hope was to hold the balance in the House of Commons. But as David Steel has discovered in our own day, there is not much point in holding the balance if you too yourself so firmly to the party line that you become virtually indistinguishable from it. Lloyd George was well aware of that danger, and bent over backwards to avoid it—travelling with Churchill in February 1929, about a new, anti-socialist, anti-British, anti-free trade and electoral reform and in the early months of the 1929 Government, egging on the Conservative diehards to revolt against Baldwin's policy of support for the Irwin Declaration on dominion status. But as David Steel has discovered in our own day, there is not much point in holding the balance if you too yourself so firmly to the party line that you become virtually indistinguishable from it.

The road of betterment

By Chris Cook

PAT THANE (Editor):
The Origins of British Social Policy
208pp. Croom Helm. £7.95.

The aim of this book, the editor informs us, "is to describe and interpret aspects of the history of social policy as something far more than a 'road of betterment', but as a past out of which the continuing inequalities after 1945 seem unresolvable, since the policies we examine were less dedicated to removing inequalities than the conventional picture assumes". In pursuit of this aim she gives us eight essays which analyse specific areas of policy and the processes which shaped them, from the late Victorian era to the Second World War.

Norman McCord stresses the hostility of ratepayers in the north-east to increased social expenditure prior to 1914. Rather, improvement depended upon the efforts of small and devoted groups of social reformers and the growing municipal resources provided by increasing national wealth. Anna Crowther examines the last years of the workhouse up to 1929, illustrating the improvement of conditions which occurred. Pat Ryan discusses the phenomenon of "Bolshevism" and the struggle of local authorities to provide a more generous system of relief within the limitations imposed by central Government. The debate between non-contributory and insurance-based pensions prior to 1908 that Treasury opposition to non-contributory schemes decisively influenced the acceptance of the insurance principle. In the future, Mr Hay and John Brown consider the value of the concept of "social control" as an influence on social policy. Hay is concerned with employers' attitudes to policy and Brown with the process of "modernization" in its administration. J. H. Treble illustrates the difficulties faced by the local authority in dealing with unemployment in late Victorian and Edwardian Glasgow. Finally, John Macdonald presents a fascinating account of the introduction of family allowances, showing how a measure which received widespread support between the wars as a means of combating child poverty,

was only accepted initially by the Government as part of a wartime economic package to control wage inflation. Even after the Beveridge Report, family allowances were seen by the Treasury as a means of providing minimum standards of income without eroding work incentives or tackling the thornier question of low pay. Clearly the formulation of social policy, whether at a national or a local level, was always subject to many interacting influences. Unfortunately the opportunity to describe the major features of the policy-making process during this relatively long and complex period has not been taken up by the editor in her all too brief introduction. It is not sufficient merely to criticize the "whimsy" of other authors without providing more detailed historiography of the field and a clearer indication of the kind of revisionism which the individual essays represent. Moreover, in assessing the contribution of this book it should be recognized that several important influences on policy-making are poorly represented. Far, arguably one of the most significant agents of social change in twentieth-century Britain, is only touched upon. Similarly, the impact of the slump and the mass unemployment of the 1930s is largely ignored, in spite of the crucial role they played in mobilizing what has been called "middle opinion" in favour of "policy". The underpinning of these external influences, not to mention the broader perspective of changing social and political values, increasing prosperity, and the continuing activities of highly motivated groups of social reformers, results in a volume which concentrates a little too closely on administrative attitudes and decisions at the expense of a more integrated approach to policy-making.

Lord Robbins's *The Theory of Economic Policy in English Classical Political Economy*, which first appeared in 1952, has now been reissued with minor alterations (212pp. Macmillan. £10). Lord Robbins provides a broad picture of the ideas of the English classical economists regarding the main constituents of a liberal economic policy. The argument retains the lecture form in which it was first delivered, and is fully supported by textual references.

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BODLEY
HEAD

TLS Commentary

The busman's virtues

"Summatime—Pleasures—By this department" is the message that greets the visitor to the V&A's modest exhibition of the work of Frank Pick. Edward McKnight Kauffer's poster depicts a guitar-playing itinerant against a toylike backdrop with such poetic innocence that it is hard to believe that the tasteless leer of "A Fine Pair from London Transport" is advertising the same product. And it takes an even greater effort to recall that London Transport was at one time held aloft as a model for urban public transport systems throughout the world. That this was the case during the inter-war period is largely due to the practical abilities and idealistic vision of Frank Pick, who built his post in London Transport for over thirty years.

Pick's passion for public transport and his flair for publicity were most conspicuously expressed in poster form. Building on the standards set by the Pearsall Brothers, he encouraged designs that were simple, direct, and non-naturalistic; they were to be impressions, not even cubist or surreal in inspiration. The purpose was twofold. First he believed that London Transport could establish goodwill and a good understanding among the public by buying the facts before them in an attractive and comprehensive way, for he promised, "every passenger was a potential critic. In the exhibition the bold dynamics of the poster captured 'Pinner, the Nerve Centre of London Transport' contrast with the cosier atmosphere created by the familiar 'bushes' of the 'Pinner' which illustrates the simple sentiment 'Where it is Warm and Bright'. The second purpose was not to secure passengers—often as Pick suggested, by indirect means, by creating feelings of restlessness or a distant home. Retention passengers were advised to 'Hunt Your Health, Your Business and Pleasure by Underground' and the availability of the service was stressed. The Last Lap of Luxury, First Lap 5 min. Last Lap 1 min. Between these hours London's Underground Makeltons a Continuous Performance." During the Depression the posters suggested to city-dwellers that they Come Out to Live: Buy a Season Ticket. It only to get to the river and the parks, or alternatively that they come into town to enjoy the bright city lights.

But Pick was not only interested in style and window-dressing; he saw the importance of creating a distinctive corporate identity which would fit the purpose of providing efficient transport. He wanted a service which both looked and functioned better than any other. Johnston's Sans Serif typeface and Harry Beck's Underground map were part of the revolution. But his most obvious legacy stemmed from his collaboration with the architect Charles Holden. "The prosa of a business building" was what Holden had in mind when he designed the London Transport

headquarters at 55 Broadway, though the building also had a strong feel of urban art was embellished with monumental sculpture carved in situ by Epstein, Moore and Gill, among others. When the opportunity arose in build stations on the newly extended Piccadilly Line, the "proper" solution was again sought and found in the advanced principles of the day. Utterly unlike any other buildings, these stations stand clean and simple, adapted to their individual settings yet sharing unmistakable common elements. The furniture was streamlined and standardized in the same way and at the same time as the rolling stock and its interior fittings were being updated. It has been said that through Pick received convincing expression in his years contributed more than anyone else to the visual education of the people.

The exhibition is not merely an occasion for self-congratulation. If these principles of design were so rational and so suitable, why did they not last and why was the example of London Transport not followed to a much wider field? Pick himself clearly had some difficulty in working this out. The problem was not, he believed, a lack of ability to design well, but an unwillingness to accept what was good and a love of change for change's sake—and there is an air of uninspired, dull worthiness about the beige, cream and washed-out green textiles and pots he selected for the chairs of the Council for Art and Industry, and the unconvincing levity about the scrolly motifs. But these and relics of a hold idealism are symptoms of a deeper failure. The present director of the exhibition catalogue draws attention to the enormous power for good that public services can—though rarely do—wield in relation to design. But London Transport today is weighed down with economic problems. Ironically, Pick's correspondence with Sir Strang's predecessors, Sir Eric MacLagan, also on display, reminds us that the museums themselves have not emerged unscathed from the financial climate: Pick's selections for and donations to the V&A were made with particular enthusiasm in their value to the now defunct Circulating Department. In Pick's era, art for the people, despite what might appear to be the simple-mindedness of his expression and the new always distinguished results, was something more than a low government priority or a subject of popular interest. When he joined the Ministry of Information in 1940, Churchill disingenuously referred to Pick as a virtuous busman. The only lesson we seem to have learnt is that they are usually the ones who get mugged.

The exhibition closes on December 30.

Celina Fox

Fifty years on...

This American World, by Edgar Ansel Mowrer, with a preface by T. S. Eliot, was reviewed in the TLS of October 26, 1928. There seems to exist in many people an impulse to generalize about a subject which increases in exact proportion as that subject is difficult and dangerous to discuss as a whole. The more untidy and amorphous it is, the more do our fingers itch to make the heap into one simple and easily handled whole. For this reason, all books and theories about America should be to some extent suspect, and another should at least convince us that he is a word of all this difficulty of America has reached the stage when most writers are aware of this. But Mr Mowrer... certainly expresses the belief that America is our future, as does, it would seem, Mr Eliot who writes a preface for him. There is however, less need for an additional caution in Mr Mowrer than in most writers, since he speaks as an American well versed in American history and its implications; and he seems to have a natural sobriety of

mind which often deters him from unqualified generalization. Moreover, his theories are singularly free from any moral considerations which might warp them.

Mr Mowrer's basic theory is that the Americans are a race of grown-up children, like the human race as a whole. This difference, he believes, is that the Americans are dissatisfied with their state and wish to achieve adult culture. Moreover, he contends that one cannot hope to understand the Americans emotionally unless one has "the frontier in one's blood", which he illustrates by an interesting account of his own family from the early days of pioneer settlement in America and the then comes to Europe before the war. It must be admitted that Mr Mowrer is not above some of the vices of generalization. Describing Europe before the war, he says: "where, it was, the more concentrated, the culture and, at the same time, the more concentrated, the music and psychoanalysis preceded the armed conflict. What error: their intrinsic value, they

represented in their own sphere the same forces that were so soon to emerge in the nightmare of 1914.

Nothing so becomes a generalization as some ornamental detail of this sort; but what actually has psychoanalysis to do with nightmares, except that it attempts to cure them; and still more, what has cubism, an occupation as far removed from life and as innocent as chess, to do with the writing of official generalizations, may be found in Mr Mowrer's book, but to ignore them does not invalidate his theories. In fact, these theories, which are to some extent a moral temperate and reasonable expression of Spengler's views on civilization, are put forward with considerable care and moderation. He discusses how far Europe is likely to become Americanized, makes a comparison between American civilization and that of the Roman empire, with a suggestion that the law of the decline of civilizations which ensures their periodic decay, as Rome decayed, and he ends with the future of America.



The Mac Liammóir effect

"Ah! They won't last a fortnight!" said Lennox Robinson in 1928. But this year the Dublin Theatre Festival has coincided with the fiftieth anniversary of the birth of Michael Mac Liammóir, who died in March last year—the pair had played at the Gate Theatre since 1930. Edwards is an Englishman; Mac Liammóir was Irish, but not so Irish as he sounds; he was born Alfred Williams, and had a Spanish grandmama. He was a child star, appearing on the London stage with Noël Coward when they were both eleven years old; but he did not fully come into his own until he was over sixty when the Gate company produced of his own show The Importance of Being Oscar filled theatres across the world. Their half-century of achievement is celebrated in Enter Carlin Players (103pp, Dublin: Carlin Press, £3.50), an illustrated book of essays edited by Peter Luke, Oran Welles and James Mason both served apprenticeships at the Gate, and James Mason writes here that "these two were my masters and I carry with pride the wrinkles that were imprinted during that happy year when I was attempting to measure up to their standards."

A regular programme credit at the Gate was "Scoring and casting" by Michael Mac Liammóir. His distinction as an actor tended to mask the fact that he was a highly talented draughtsman (as well as linguist, playwright, extem-

porer, pianist and writer). The exhibition "All for Hecuba", also organized by Peter Luke, at the Hugh Lane Municipal Gallery in Dublin until November 2, commemorates Mac Liammóir as a visual artist, with examples of his set and costume designs, book illustrations, watercolours, Christmas cards, as well as photographs, programmes and other memorabilia. It is an attractive exhibition. "Honey doesn't interest me, effect does," once said. His work is highly decorative and with his actor's cunning for mimicry translated into his drawing, he can make like Jack Reelings, or Cocteau or Bakst while retaining his own graceful style.

A company that brought to conservative Ireland "a growth of urbane tolerance and a lessening of parochialism" is quoted Robert Hughes in Enter Carlin Players—had at times a rough passage, not only financially. In 1951 Orson Welles ravaged the Gate, and a demonstration against him was mounted outside the theatre on account of his alleged tendencies towards communism. Hilted Edwards's response put all parties satisfactorily in their places (the Gate's dealings with Welles had not been unshadowed). "This is a disgrace," he wrote, "to invite a guest to my theatre, I will not play in this country again. As long as I have known him, Orson Welles has been trying to be a copitist."

East-West

Soviet Russia has good reason for its relaxation of its policy towards the West. In a nuclear world the only way to regard war with impunity is to regard war with impunity. Development must be based on self-sufficiency, and accept interdependence. Continuing to produce less guns and more butter is a recipe for disaster. The world is a world of interdependence. This new logic, however, is not a new logic. It is a logic that has been known for centuries. It is a logic that is being rediscovered by the world. It is a logic that is being rediscovered by the world.

Bones of Contention

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Organizing the housewives

By Brian Harrison

STOTT: Organisation Woman
A Story of the National Union of Housewives' Guilds
pp. Heinemann, £4.90.

When the vote has usually been the beginning of the political life of a newly enfranchised class in Britain, it only because the existing power structure in parliament, the political parties, and the institutions generally, Manu- and commercial men launched in 1932 did not begin to share national government with the mistocracy till 1980. Working men enfranchised in 1867, 1884 and 1918 only ceased the centre of making after 1940, and even then only in a very limited way. And only in the 1960s did the enfranchised in 1918 and 1928 show any signs of entering their political inheritance.

Shady has yet begun to write the history of British politics since their enfranchisement, but when that important day is told, the Townswomen's Guild will be prominent in it. The National Union of Townswomen's Guilds is the direct descendant of the National Union of Women's Suffrage Societies, whose contribution to British life has been substantial yet so little known. When victory was won in 1918 the non-militant suffragists carried themselves into the National Union of Societies for Equal Citizenship and broadened their platform to include women's social and economic emancipation.

After their second and final victory in 1928, the suffragists were confident enough to enter a room inside their nest. Renalizing a purely feminist platform, they immediately began to address the new women's issues, and the headquarters of the National Union of Townswomen's Guilds (the National Council for Equal Citizenship)

The early Townswomen's Guilds were quite self-conscious in their democratic values, but they were less through the social and political gathering; this would have been the case if the women to organize and speak to the woman who did most to create them, Alice Franklin. And as the Guild's Mark Ruthford, sympathetically critical, half insider and half outsider, she reveals the clearly defined, biographical and self-congratulatory approach which so often moulds official histories.

She does not enter primarily for the academics: there is no documentation, no bibliography, and insufficient quantitative information, so that it is difficult to grasp the Guilds' long-term regional spread and growth pattern. Readers in what new appears to be a numerate society will surely not invariably shut the book as soon as they spot a graph or table on points of major importance? One would like to know not only where the Guilds were growing in absolute terms, but how large a proportion of their potential membership they were recruiting at different times and places. Yet it would be a pity if academics failed to read this book, because its story is clearly and sensitively told, because the history of the Guilds is of major importance in the political history of women since 1918, and above all because that history raises several of the interesting questions which face modern women's organizations.

One of these is how best to prepare a newly enfranchised group for effective influence. Perhaps the best way of learning to swim is simply to plunge in, yet the Townswomen's Guilds in the early 1930s firmly separated themselves from their feminist past. According to their annual report for 1932, next day the older suffragist branches had by then joined the feminist National Council for Equal Citizen-

ship: as for the rest, "there is in fact little room for Societies whose objects include political and feminist activities". Henceforward the Townswomen's Guilds, organ of the Guilds, completely ignored the National Council, which eventually withered and died. Mary Stott regards this separation between the Guilds and the feminists as inevitable, yet nobody would now claim that in the 1930s the feminist revolution in Britain was complete. While the Guilds undoubtedly met a major educational and recreational need among women in the 1930s, they probably contributed to, or at least were part of, the reaction against feminism during that decade.

For minority groups distant from the centre of power, there are two options after enfranchisement: to remain in a congenial and quietist but private world, or to venture boldly forth into the public political arena—still carrying some old minority-mindedness and anti-party outlook perhaps, but taking a real impact on government. The nineteenth-century middle class in its nonconformist pressure groups, and the twentieth-century working class in its trade unions, both took the latter route, and the result was that both were helped in this by sympathetic political parties (Liberal or Labour) which welcomed their involvement and broadened their perspectives. If women followed the latter route, they would have been helped in this by sympathetic political parties (Liberal or Labour) which welcomed their involvement and broadened their perspectives.

How then did the Townswomen's Guilds react in the inter-war period? In effect they retreated from public life altogether, and shunned religious and political controversy, rather than the BOC did at that time. One would hardly guess from reading Guild publications of the 1930s that these were years of serious class conflict and international danger. The Munich crisis was announced that their-owning was among the topics one would expect to find in a report on their situation.

Yet there is surely no need for outsiders to tell the Guilds what to do. If the Guilds seek equivalents in the 1970s of the deprived suburban housewives for whom they initially catered in the 1930s, there will be no shortage of candidates: mothers in single-parent families, runaways, immigrants, over-pressed women-at-work, underemployed, divorced and older women without a role. But best of all would be for the Guilds to build into their structure a new society of direct benefit to the members; the Women's Institute makes surely provide the model. Collective arrangements for baby-sitting, housekeeping, meals-on-wheels, housecleaning, childminding, have already been successfully achieved as a striking demonstration that voluntarism is still alive in modern Britain, why not extend and coordinate efforts of this kind through the branch-structure and thereby attract an infusion of new and younger members?

This would of course require amalgamation with the Women's Institutes, but that is hardly any way; there is no more reason here than in local government nowadays for any clear delimitation between town and country and enshrouding to think of the boundary disputes which such a system must involve. Once the Guilds have acquired new functions, another institutional division of labour can occur. The Guilds' educational functions have already been assumed by the local authorities, polytechnics and universities; their political functions are being well catered for by organizations like the Equal Opportunities Commission and women's associations with longer political experience.

These changes will not be easily accomplished, but the Guilds have one asset which is not possessed by women in every country. Mary Stott writes her book "in affection and admiration for Organization Women everywhere", and is perhaps not fully aware how much the Guilds have been particularly in the more democratic and informal climate of modern opinion. But the great merit of organization women is that, once somebody gives them practicable ideas, they can make things hum.

Yet if the Guilds had discussed politics between the wars, they might well have split, and if they had admitted men, they would hardly have been distinguishable from ordinary clubs. One can see why these crucial decisions went as they did. But is this a reason for continuing in the old groove now that membership is declining? Anyone who surveys the rather forbiddingly Victorian Belgrave and Kensington mansions still occupied by the Guild and Institutes headquarters in the 1970s will wonder whether it is not time for a change. But if they wish to change, the Guilds face a problem which political parties frequently face and usually overcome: how to broaden function and recruitment without losing the old members? The solution adopted by the old suffragists in the late 1920s was in effect to channel into separate organizations the different functions which the National Union and Societies for Equal Citizenship had by then acquired. But before they did so, they made policy changes which ensured that their membership was expanding.

This expansion did not take place without grumbles; at the 1929 annual council meeting, when it was announced that their-owning was among the topics one would expect to find in a report on their situation.

So self-consciously non-political were they that at first they even tried to preserve neutrality towards the war against fascism, for this distanced them from the political life of the blue, so decidedly "incongruous" have the Guilds become in the pursuit of their "common meeting ground".

But it was not only in their activities that the Guilds promoted quietism among women: quietism also resulted from their exclusively female recruitment, for this distanced them from the male political institutions which women needed to influence. We can see the Guilds reluctant to reject—as also did the Women's Institutes—the initial suggestion (from men) that they should aim at a mixed membership. Norbert Seldov's recent book on women in trade unions reveals the dangers of mixed recruitment: women who have insufficient organizational experience or social status will simply get taken over as a result. Furthermore, women—in new of their predominantly family role and subordinate economic status between the wars—did have some interests quite distinct from those of men.

On the other hand, what was urgently needed after women's enfranchisement was for women to join political parties and to join parliament and local government. It is doubtful whether the Guilds did much in their first ten years to promote these developments, and although Mary Stott

does her best to show that the situation is changing, she can do no more than adduce a few individual instances of Guildwomen entering into local government. For the Guilds, completely ignored the National Council, which eventually withered and died. Mary Stott regards this separation between the Guilds and the feminists as inevitable, yet nobody would now claim that in the 1930s the feminist revolution in Britain was complete. While the Guilds undoubtedly met a major educational and recreational need among women in the 1930s, they probably contributed to, or at least were part of, the reaction against feminism during that decade.

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Classicists and their kin

By G. E. R. Lloyd

S. C. HUMPHREYS

Anthropology and the Greeks
Philip Rawlings and Kegan Paul, 1975.

The stubborn, at times ferocious, resistance of academic disciplines to influence from neighbouring subject-areas is no new problem but an increasingly serious one. Each subject becomes more specialized and yet remains jealous of its autonomy. The methods used to mark and defend intellectual territories are complex and devices, but the young entering the field must be aware of the anthropologist to recognize the disputed frontiers and to learn that the devil from inside is even more likely to be savaged than the pure intruder. Meanwhile the failure to achieve anything more than a superficial dialogue across discipline boundaries is widespread. What counts as sociology in many schools of architecture is barely recognizable to the specialist, and the same is true of the philosophy purveyed in many courses at education.

The story of the interrelations of classical and anthropology has been a particularly turbulent one, particularly in the last thirty years. Scholars whose training was in classics contributed as much as or more than those from any other area in the exciting days of the founding of anthropology, and the ancient world provided the chief material and problems for some of the most notable early explorations by Maize, Morgan and Fustel de Coulanges. While classical studies supplied some prominent recruits to the new subject, they also provided its beneficiaries. By the late 1920s before the First World War, Joseph Harrison, Gilbert Murray and the young Francis Cornford were drawing heavily on the ideas not just of Greek antiquity but especially of French social anthropologists.

The estrangement that followed in real time (roughly the period between the wars) was as profound as it was sudden. The L'Année sociologique school, the source of so much of Harrison's and Cornford's inspiration, had lost a galaxy of talent in the war. Not only was the French industry in full production, but Melville and others had begun to demonstrate how to do the subject in a different way. There was no lack of anthropology for the classicist to learn from, and yet by the time the book came out in 1922, the title Melville's *The Argonauts* of the Western Pacific probably seemed a joke in poor taste to most of those who had been brought up on the works of Apollonius. There had, to be sure, been a change of the yokes on the part of the classicists, some sharp criticisms of the excesses of the Harrison-Murray-Cornford approach. Yet to judge from the reviews, Cornford was more generally attacked for *Thucydides Mykénist* than for *From Religion to Philosophy*, the problems of which he was to abandon for many years to take them up again only in his very last book, *Principium Septentis*.

When we reflect that at Cambridge at least there was a similar coolness between classicists and philologists to the detriment of studies, but to the benefit of philology, it is not surprising that the striking effect of the new anthropology on the classicist was not so much in the philosophy done at Oxford in the immediate post-war period as it looks as if the home can be held fairly and squarely in the classics. When we add that anthropology had meanwhile begun

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to be taught as an undergraduate subject at some universities, we might imagine that what had happened was that the classicists had seen the writing on the wall and were reacting to the threat it suggested. Yet that is hard to square with the confident tone of the contributor on Classics in the volume *Cambridge University Studies*, 1933 (a book that simply ignores the Anthropology Tripos although it was first examined eleven years earlier). I am grateful to Patrick Wilkinson for drawing my attention to this. There we read: "the Classics have never been a more living subject of study than at the present time." "Perhaps the time in the last thirty years has the outlook for Classics at the University been brighter." Able to cite the founding of two new Chairs in Classics in 1931 (social anthropology was without a Chair until the following year) and to end his article with a list of close on 100 books on the classics produced in Cambridge from 1919-1932, he no doubt seemed to many to be able to sustain his case. The problem was not that the subject felt threatened, but that it felt too secure in the combination of post-Lewis Dickinson humanism and Huxham's philology.

Phase three begins with a successor in Murray or Oxford—K. R. Dudds—doing far more than merely picking up where Murray had left off in his studies of Greek religion. *The Greeks and the Irrational* (published in 1951) showed far more convincingly than Harrison or Cornford did, but like them partly with the help of anthropological concepts and parallels—just what the blandness of some representations of the Greek's religious experience left still needed a somewhat peripheral place in classical studies, and although Dudds's work dealt with, and exerted an enormous influence over the interpretation of, a wide range of problems associated with Greek thought, a new

dimension was added to the classicists' awareness of the relevance of anthropology once ancient historians writing in English broadened their horizons, first in pay attention to economic history and then to take more systematic notice of anthropology itself: there Moses Finley's *The World of Odysseus* (1954) marks a turning point. Meanwhile it was not only the classicists who had been turned inward-looking. In its intense preoccupation with field-work, social anthropology had neglected both philosophy and history, including the history of the ancient world, until fairly recently. The, at least, an accommodation with history was sealed in *History and Social Anthropology* in 1968. But the sharp handling that some philosophers have laid for their contributions to the discussion of the methodology of the social sciences shows that the anthropologists can be as quick as the classicists ever were to rebel, and the continuing feud between classicists and anthropologists on mythology also illustrates.

Several programmatic, at times polemical, pieces on the relevance of anthropology to the classics appeared in the 1960s and early 1970s (the genre itself goes back at least to the 1920s, edited by Murray in 1908), with Finley himself choosing a Jane Harrison Memorial lecture in 1972 to insist on the complexities of the situation. To persuade the doubters, general methodological statements are not sufficient for convincing a demonstration in (or to) the field, of the particular insights to be gained, and the successful ensembles have been mounting up, not only from those who have been Finley's pupils, notably Keith Hopkins and Simon Pankhurst, but from others too, and in fields other than the classics. A recent seminal article on the institution of slavery by John Gould illustrates this. There is, too, a growing and better informed regard for the important interdisciplinary work done

with the same design and the same need for Athenian naval power; and the Logos of Coruth in which the Greek states except Sparta were brought into a form which is regarded by Cawwell as "the final solution of the problem of securing Greek cooperation in the war against Persia". Accordingly, he concludes that Philip was finished in Greece and "in a sense" in 337. Little attention is paid to what must have been equally if not more important in Philip's plans: the winning and maintaining of peace in Greece and the curbing of some of the problems of the city-states which had produced so much difficulty and war.

It is in the field of war that Cawwell's attention to the genius of Philip is too low. He has Greece mainly in mind, and has relatively little to say of the Balkans, where Philip trained his army in combat and won innumerable victories. Cawwell's summary of the Greek military art in his usual pungent and concise manner, and he pays close attention to what he calls "the shrew" of the hoplite phalanx, as it might be of a rudder on the five-yard line.

It is the fact that Philip's deeper phalanx should be so clear that it did so to Philip or Alexander's pitched battles. Easier to appreciate are the quality of the Macedonian cavalry, which must have inflicted the bulk of the 7,000 Macedonian casualties in Philip's first battle, and the skill of the siege engineers, who built movable towers 120 feet high for him. The chief problem for any historian of Macedonia is to understand the sources of power in the Macedonian kingdom which were so exploited by Philip and Alexander that it became the strongest state in the world. If we attempt an answer, it is necessary to study Macedonian institutions, forms of citizenship, internal organization, political and economic factors, before and after the Macedonian victory at Chaeroneia in 338. Philip is credited

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The medallic art

By Mark Jones

IN GEORGE MILL's *Medals of the Renaissance*, edited and enlarged by Graham Marsh (with 199p of illustrations), British Museum Publications, £25.

The appearance of this new edition of the *Medals of the Renaissance*, edited and enlarged by Graham Marsh, is much to be welcomed. It is the first publication in which the Balkan kings who were "puppets" or "pawns" but this hardly detracts from the value of the book. The organization of the book is another problem. It did Philip hold on to his position, you have to say, for a long time. The book is organized by reign, and the Balkan kings who were "puppets" or "pawns" but this hardly detracts from the value of the book. The organization of the book is another problem. It did Philip hold on to his position, you have to say, for a long time. The book is organized by reign, and the Balkan kings who were "puppets" or "pawns" but this hardly detracts from the value of the book.

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Portraits in the round

By Michael Grant

J. C. KENT:
Imperial Coins
Illustrations by Mux and Albert East
Price, £40.00. Thames and Hudson, £25.

It is inevitable that J. P. C. Kent's *Imperial Coins* should be compared with another fine volume with the same title by C. H. V. Sutherland, written in the 1920s and 1930s. Both are the work of two numismatists, and both are excellent. But Kent's book is much more than a collection of coins. It is a work of art. It is a work of art. It is a work of art.

This problem arises in the discussion of the earlier period of coinage down to the end of the Second Punic War, in which Kent can only devote nine-and-a-half columns, not much more than a third of the space Sutherland allowed himself. Thus an important Greek coin-inscription, for example, goes untranslated—though readers surely cannot all be expected to know Greek—and we are introduced to the moneyers who scarcely were of the sets of the period. But it is a relief to be told that these famous first coin-portraits of Caesar were very inferior pieces of work.

When we came to the principal not enough is said about the circulation and size of monetary issues—matters which are of great importance to the general survey, though the photographs have done them full justice, and indeed have illustrated many remarkable coin-portraits from the following period, too, including the most famous pieces from the collections and so-called catalogues which

to begin his chapter by quoting C. J. Holmes's remark that German art between Holbein and Raphael is filled with "monstrous" and "barbarous" figures, and that the "monstrous" figures are "barbarous" figures.

There is another and more serious criticism of this book as a whole. It is a book of art. It is a book of art. It is a book of art.

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Portraits in the round

By Michael Grant

J. C. KENT:
Imperial Coins
Illustrations by Mux and Albert East
Price, £40.00. Thames and Hudson, £25.

It is inevitable that J. P. C. Kent's *Imperial Coins* should be compared with another fine volume with the same title by C. H. V. Sutherland, written in the 1920s and 1930s. Both are the work of two numismatists, and both are excellent. But Kent's book is much more than a collection of coins. It is a work of art. It is a work of art. It is a work of art.

This problem arises in the discussion of the earlier period of coinage down to the end of the Second Punic War, in which Kent can only devote nine-and-a-half columns, not much more than a third of the space Sutherland allowed himself. Thus an important Greek coin-inscription, for example, goes untranslated—though readers surely cannot all be expected to know Greek—and we are introduced to the moneyers who scarcely were of the sets of the period. But it is a relief to be told that these famous first coin-portraits of Caesar were very inferior pieces of work.

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